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Solomon's Children Come Home

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AMERICAN ISRAEL NUMISMATIC ASSOCIATION
5150 W. Copans Road Suite 1193
Margate, Florida 33063
Tel. 305-974-2336

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual $15.-, Life $200.-, Foreign $20.- Junior $5.-. Club membership $15- Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063

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Editor
EDWARD SCHUMAN
13245 Coronado Drive
No. Miami, Fla. 33181

Table of Contents

President's Message
By Moe Weinschel.....,.....2
Marc Chagall
By Edward Schuman.....3
Fred E. Roganson Obituary.....5
Zionism's Incredible Moment
By Natan Sharansky.....6
The Warmth of Eisenhower
By James Pearl.....10
A Japanese Einstein Medal
By Harry Flower.....12
Herod's Quiet Son
By David Hendin.....14
25th Anniversay Medal Design.....15
The Scholarship Medal
By Dr. Emanuel A. Smith.....16
The Aleph Beth Page
By Edward Janis.....18
Rescue
By Hugh Orgel.....19
100,000 Mark Reichsbanknote
By Edward Schuman.....22
Fiorello H. LaGuardia
By Peter S. Horvitz.....24
When Ulysses S. Grant Ordered
the Expulsion of the Jews
By Martin Ashery.....27
Roots of Israel's Coinage
By David Thompson.....30
The Battle for Ammunition Hill
By David Strassle.....36
The Club Bulletin
By Donna J. Sims.....39

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THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

This issue of the SHEKEL must be printed too early for me to include a report on the 100th Anniversary American Numismatic Convention in Chicago, which we will attend. This will be included in my next president's message.

I would like to tell you about an exciting new area of Israel Numismatics we have embarked upon. The news is full of the great flow of immigration to Israel. (400,000+ new Russians and "Operation Solomon" where a modern miracle brought in 14,500 Ethopian Jews in only a few days). Several articles including one by Nathan Schransky, the most celebrated refusnik have been numismatized by the editor and included in this issue. A.I.N.A. has started a campaign to acquaint the world outside of numismatics with the beautiful Aliya Commemorative Coins. You will notice our ads in the various media. Purchasing these coins will introduce many more people to the coins of Israel and create interest in our hobby. The proceeds from these ALIYA coin issues are designated for settlement and orientation of the new arrivals.

Several years back, A.I.N.A. sponsored an annual study tour to Israel, which was acclaimed among the finest of all tours to Israel. In recent years, due to several reasons, plans for an Israel tour have fallen by the wayside. Our organization will celebrate its 25th Annivesary in 1992. A milestone well worth being proud about. A questionaire with a reply envelope will be mailed to you shortly. We are asking your opinion about, and whether you might consider participating in a 25th Anniversary A.I.N.A. tour to Israel in March of 1992. The time is ripe. Israel is waiting for us, and we can continue a tradition started early in A.I.N.A.'s existence. We have always been welcomed as VIPs. Plans are being made for the Best of all Tours. Your responses will determine how great it can be.

Membership revenue is still the keystone for our success. Each issue of the SHEKEL mailed contains a membership form insert. Won't you please help A.I.N.A. grow with new membership. Put these forms to use.

The new Jewish year 5752 is fast approaching. We extend to all a most Happy and Healthy New Year, and a year of Peace.

Shalom,

Moe

Marc Chagall
By Edward Schuman

The latest color lithography state medal issued by the IGCMC features *The Entry into Jerusalem,* one of the works in a tapestry adorning the Knesset, the Israel Parliament. This magnificent work of art was created by Marc Chagall, one of the most renoun Jewish artists of the 20th century.

He was born in 1887 in the small town of Vitebsk in Byelorussia, and raised, against his will, with a typical hasidic background. His father was a herring merchant. In his memoirs, Chagall recalls sneaking out of synagogue on Yom Kipper, the Jewish holy fast day, to eat an apple. He turned to art and moved to St. Petersburg in 1906 where he became involved with a beautiful young lady named Bella Rosenfeld. Soon afterwards, a wealthy patron of the arts "discovered" him and he left for Paris to further his art career. In his mind, the dark, lovely face of the lover he left behind constantly haunted him and appears time after time in his paintings. Several years passed, and he became part of the thriving Parisian art community.

Just before the beginning of World War I, Chagall received a letter from Bella in which she mentioned another man.. Chagall immediately closed his Paris studio, and returned to Russia just in time to be trapped by the war. In 1915, over the objections of her parents who thought he could never make a living as an artist, Bella and Marc were married.

One immediate aftermath of the 1917 Russian Bolshevik revolution was the lifting of all bans on Jewish culture. Chagall, a favorite of the Revolution was appointed commissar of art in Vitebsk. On the occasion of the first anniversary of the revolution, Chagall organized a giant celebration in which the city's houses were drapped with canvases blossoming with heroic peasant figures, flying goats and other idealist themes. In the early 1920's, he painted a series of murals for the walls of the Jewish Theatre which are today being acclaimed amongst his greatest work. The Moscow authorities were not pleased with Chagall's fantastic idealistic visions and he was soon reduced in prominence. Disgusted and bitterly disillusioned, he left Russia for Paris in 1922. He was considered a decadent traitor who deserted Russia. Possession of his art was cause for suspicion and could result in KGB interrogation. However, with the era of glasnost that now prevails in Russia, many of his early paintings of this period, including the Jewish State Theater murals, which prior to this new "freedom" could be seen only in reproductive form, have now been allowed to be seen in exhibition.

Chagall often visited Israel, visiting Biblical sites for inspiration in his works He painted in oils, water colors and gouache, sculpted, designed stained glass windows and panels. While he is acclaimed for a series of windows created for the synagogue of the Hadassah Medical Center in Jerusalem, he is also responsible for the ceiling of the Paris Opera House, the glass panel in the entrance of the United Nations Secretariat in New York and illustrations for many books, including a special edition of the Bible.

For the Knesset, he designed a tapestry from which is taken the figure of King David that adorns one side of the Chagall State Medal. After King David established his capital in Jerusalem, he and the Israelites brought the Ark of the Covenant into the city. A huge throng accompanied the joyous procession *"with all manner of instruments made of cypress wood and with harps and with psalteries and with timbrels and with sistra and with cymbals"*.

During the long years of exile, this procession became a symbol of the intense longing to return to Jerusalem and the outpouring of joy at the people's return to the Holy City as an independent nation. The reverse of this medal shows a seven branched candelabra, detailed from Chagall's mosaic in the Knesset. This medal, issued in several sizes and metals is available from A.I.N.A. both as a chereished art medal and as a jewelery adillion..

This is the second time that a Chagall design was used for state medals. The Sixth International Harp Competition was held in Israel in 1976. Chagall consented to design the medal issued in conjunction with this competition. This was the only previously issued medal designed and signed by Marc Chagall. With a total mintage of 600 in gold, it has been one of the most sort after of Israel gold medals.

Marc Chagall died in 1985 at a ripe old age. His love and devotion to Israel carried beyond his demise.. In a clandestine operation, Teddy Kollek, mayor of Jerusalem, and an old friend of the Chagalls, recently flew to France and spirited back to Israel several suitcases full of Chagall material which his wife wanted Israel to have. These almost priceless art treasures will eventually be on display in Israel.

Fred E. Roganson, a former long time A.I.N.A. Board member passed away on May 1st of this year. He was extremely active in A.I.N.A. and club activities, and a frequent visitor to Israel on several of the A.I.N.A. tours as well as on his own. He was a knowledgeable collector of Israel coins, stamps and judaica. He contributed to many charities among which was the Massada School for Special Children in Israel. His soft spoken advice and calming manners will be sorely missed by all around him..

Zionism's Incredible Moment
by Natan Sharansky

Immediately after the Shabbat meal on Friday, May 24th, I was driven to a military base near Ben Gurion Airport. Soon after, for the second time in my life, I found myself virtually the sole passenger on a huge airplane. Now, as then, there were only four people sitting around me. This time they were colleagues, Israeli journalists, and we were bound for Ethiopia.

Five years ago, the four had been KBG men. my honor escort on the journey from a Soviet prison to freedom. The sun, like the finger of God, pointed the way.

Now, five years later, as I flew in the dark towards Addis Ababa on an El Al plane whose markings had been painted over, I was suddenly seized by questions and doubts: Why was it so important for me to be on this particular flight to Ethiopia? So much so that I had insisted my editor send me, even on the Sabbath?

It is difficult to imagine two Jewish communities more disparate than those of the Soviet Union and Ethiopia: one white and the other black; one a professional class defined by 20th century culture and, the other, a society closer to the ancient world; one the most isolated spiritually from world Jewry and, the other, the most isolated geographically; one almost totally assimulated, the other preserving its Judiasm even after centuries of being cut off; one, a people with almost no idea of Jewish communal life and, the other, a people whose very survival and identity depend on a close tribal community.

Why, then, was I flying towards Ethiopia? Was it because I was intrigued by these Jews so different from me? Or was it to understand better the Israelis who were ready to put aside their differences, drop everything and rush to the rescue of these people at once so remote and so close? Was it perhaps to recover a sense of the purity of the Zionist dream, which, in the harsh light of the realities of daily life in Israel, can seem more like illusion than dream?

Below, Addis Ababa greeted us with scattered frozen lights – a city under curfew. As I stepped off the plane, I was met by an astonishing sight: A human river in white flowed towards the aircraft. I stood paralyzed as the vast crowd streamed through the darkness. They moved calmly, unhurridly. Everyone seemed to be supporting someone else: the men with biblical beards and patriarchal faces; the women in embroidered dresses, surrounded by children. And on every forehead, a sticker bearing a number, so that families would not become separated. I felt God Himself was leading the column as in the Exodus from Egypt.

During the years of struggle for the exodus from the Soviet Union, the evocation of the departure from Egypt sustained us, especially at moments of loneliness and dread. I tried to remind myself of the larger picture: Your history didnot begin with your birth or with the birth of the Soviet Union. You are continuing an exodus that began in Egypt. History is with you.

Now these two images fused. Towards us, across thousands of years, Jews moved in an unbroken line from Egypt, but this time, I was among the Israelis standing by the empty plane in Africa, sent to bring them out. The whole struggle of the past two decades, of the past two millenia, flowed together until they converged and merged in this one picture.

The waters of the Red Sea part. Two fighting armies stop their war. Ethiopian soldiers resentfully look on as busses of Jews speed through the empty streets and as one Israeli plane after another comes in to take Jews out. But with the departure of the last plane, the waters join again, the heavens close, and the war overtakes the country once more.

It took slightly more than half an hour to fill the planes 200 seats with 400 Ethiopian Jews. Avital, my wife had told me: Don't behave like a journalist, help the people, only in this way will it be a mission of saving lives, for which even Shabbat may be violated. So I set to work as a steward, distributing water and bread.

Flight to freedom: 'No black or white, left or right, but one *Am Yisrael*' Galili / Ha'aretz

The Beta Israel were obviously hungry but were impressively serene. They displayed a noble sense of their own dignity for the entire four hour journey home.

We shared only two words: *Shalom and Yerushalayim.* But each time our eyes met, they were smiling, responsive. Sometimes I held and patted one of the clamoring children so their parents could open food parcels. But this was a pretex: I simply wanted more communication and contact. Clearly, this was their desire, too. They were glad to share their children with me. Both sides looked for all kinds of tasks requiring exchanges. We were overwhelmed by our desire for intimacy.

Their very journey was a psalm of rejoicing. I felt as though my own particular history was suddenly being shared by great numbers: I had come out of prison where I had been held as a political hostage, traded for whatever benefits the government could obtain. But here was a whole people who had been held against their will, pawns of a doomed regime.

Again, I was gripped by that sense of faith triumphant. For me, and for the other Israeli, journalists and crew, all the doubts and anxieties of daily life were abruptly erased by this sense of trust and faith.

The sun rose. The plane started its approach to Israel. The pilot brought the plane low so we could see the land, and it was announced in Amharic that below us was the land of Israel. We all began to applaud and never stopped during the the whole descent. Israeli songs came over the loudspeakers and scenes of Israel were flashed on the movie screen, even as they flashed by through the windows. Everyone was laughing and crying.

This, then was the answer to the question of what had impelled me to make this brief, eternal journey. This was the moment for which I had come. Here were no blacks or whites, educated or unschooled, cynics or idealists, left or right, believers or secularists, immigrants or oldtimers. Here was one *Am Yisrael* - returning to its land - whose applause, singing and African ululating merged into one impossible and triumphant symphony.

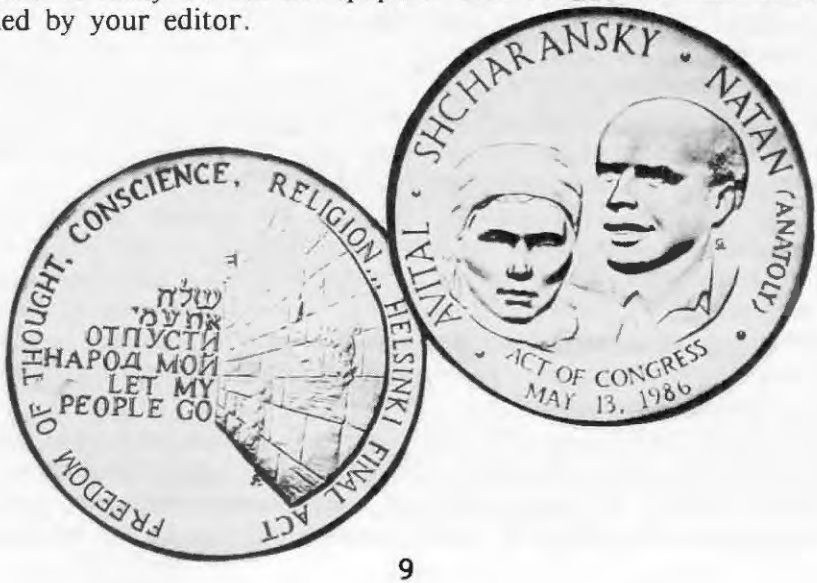
The 5726-1966 Israel 18th Anniversary of Independence coin is called "Israel Lives On". In the Talmud, there is a saying: There is no distinction in the world for Israel". The proud declaration "The people of Israel lives on" has its origin in the age old cry "David, King of Israel lives and endures". It was used as an expression of hope, redemption and national freedom.

Since Hebrew letters are used for numerals, the letters *Yod* and *Het* the tenth and eighth letters of the alphabet are used to signify the number 18, the 18th anniversary of Israel's renewed independence. There is an ancient intellectual Jewish exercise which is called Gematria, a system of discovering the hidden sense and significance of words and phrases formed by manipulating the numerical values of their equivalent letters. If we invert the two letters *Yod Het* and write *Het Yod,* the word *"Hai"* meaning alive is formed.

The obverse of the coin has the words Israel and date in Hebrew and Arabic, with the value 5 Israel lirot. With their somewhat concave surface, these early commemorative issues rank among the most beautiful and meaningful of any commemerative issues from any nation. The reverse, a stylized inscription in Hebrew letters *"AM YISRAEL HAI"* The word *"HAI"* whose numerical value is 18 being stressed. On the rim to the left, the Hebrew inscription "18 years of the State of Israel".

Natan Sharansky is chairman of the Soviet Jewry Zionist Forum in Jerusalem. He was presented with two Congressional Gold Medals by President Ronald Regan in 1989, one to him, and one for his wife Avital, for their supreme dedication and total commitment to the cause of individual human rights and freedom. See The SHEKEL Vol. XXII No. 2.

This article appeared in the Jerusalem Report magazine, and has been reprinted in many Jewish newspapers. The numismatic connection was supplied by your editor.



The Warmth of Eisenhower

by James Pearl

reprint from the Philadelphia Exponent

In this, the centennial year of the birth of Dwight David Eisenhower, I'm transported back in time, some 47 years, to the small southern English town of Wilton, on Salisbury Plain.

In a military camp, known as Fuggleston, were the combined British-American forces known as Southern Base Command. It was here that the first seeds of plans to invade Fortress Europe, as the continent was known in military jargon, took hold.

I was stationed then at Cheltenham, a charming little city close to Bristol. It boasted of delightfully laid-out parks and natural springs, where British royalty in years gone by would go to "take the waters."

As a staff sergeant in G-2 (Army Intelligence), my duties were to maintain classified maps in the situation room and to design visual material for security purposes. Every so often, the roar of German bombers could be heard as they flew close by on their mission of destruction to the industrial city of Birmingham, just due north.

One night, I was gently awakened by a hushed voice and the glare of a flashlight, then told to pack my gear and report to headquarters. Upon arrival, I was given sealed orders and climbed into a waiting jeep. Only the driver knew the destination, and I never bothered to ask. After hours of driving with only one stopover, we reached our destination.

Just as the light of dawn broke through in the east, we arrived at Wilton House, a stately mansion that was then occupied by the military.

My duties were about the same as they were at Cheltenham, except that a deeper sense of alertness and adherence to duty was in the air.

I noticed a marked drop in security graphics and more emphasis on black-and-white drawings of English Channel ports and the coastline of France. A 24-hour military police guard was posted in the situation room. The huge map of Fortress Europe contained the locations of all enemy divisions and those of Allied freedom fighters.

During December 1943, just before Gen. Eisenhower was chosen supreme Allied commander in the European Theater of Operations, he made several visits to Wilton House to attend high-level staff meetings. One such session was held in the situation room, where I posted maps for viewing and discussion. Meetings were usually of a two-hour tenure, and I had the opportunity to observe the man upon whom an enslaved Europe looked to for liberation.

The city of Salisbury lay a few miles west of Wilton, and among its ancient buildings was an Orthodox synagogue. On Saturday mornings, the Jewish soliders in our complement were excused from duty, and those among us who wished to, would journey to Salisbury for services.

On one of those journeys, we were astonished to find Eisenhower, accompanied by two military policemen, joining us. We were gradually put at ease when he asked about where our hometowns were. Other talk was designed to relax us. His was a manner most warm and charming, while displaying a humility that warmed the heart.

Upon entering the shul, he was given a yarmulka and escorted to his seat by the rabbi. After the service, the general delivered a short talk, speaking mainly about his revered mother, who had instilled in him and his brothers the beauty and importance of the Judeo-Christian way of life.

Following his talk, the rabbi stood at the doorway waiting for us to exit. The enlisted men waited until the general took the lead, but he motioned us to leave first. Ike was the last to leave, and he spent a few minutes talking to the rabbi.

After warm handclasps, the general boarded the bus, and we were soon under way.

Dwight D. Eisenhower Medal 1945 by Alexandre Morion
Obv. Eisenhower as 5 star general. Rev. titles of supreme commander in 6 lines. Stuck at Paris mint

It was a remarkable feat to mesh into one unified force the diverse temperaments and differences found in the Allied commanders.

In January 1944, Gen. Eisenhower departed for London to organize the Supreme Headquarters of the Allied Expeditionary Forces, or SHAEF.

In February 1945, I was transferrred to G-2 at SHAEF and placed in charge of the situation room there. Our headquarters was on Grosvenor Square, the Allied nerve center, and it soon became the target for the newly developed V-2 rocket, the forerunner of the missile age. This new terror weapon traveled swifter than the speed of sound, and so one heard the noise of its approach after the detonation. There was no anguish of expectancy; as the Cockneys said: "If you 'eard it, you've 'ad it."

By this time, Hitler realized that the war was lost, and he commenced an incessant rain of V-2s from bases on the Baltic Sea.

I never saw the general again. But whenever I visit the farm at Gettysburg, Pa., which he purchased after his presidency and to which he and his wife retired, I consider them special times, and I can almost hear the pages of history flitting backward in time.

A Japanese Einstein Medal

By Harry Flower

I have been collecting medals depicting Albert Einstein for over fifteen years. In addition to medals, this collection includes coins, tokens, ingots, elongateds and any other numismatic items that have reference to this famous Jewish scientist.

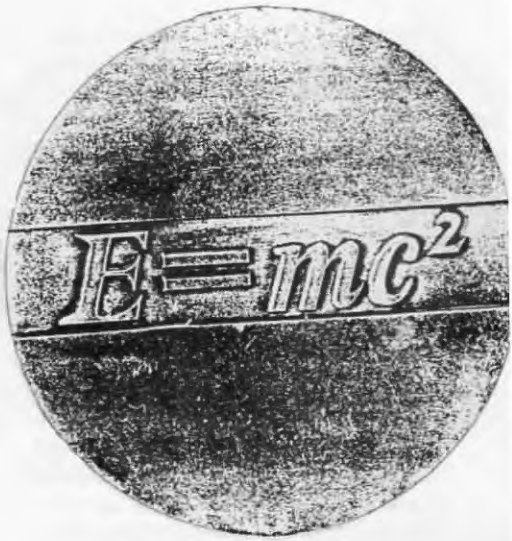
Most of these collectibles were from the United States, but many were from other countries. Even at the present time, I am constantly in contact with collectors and firms here and abroad for Einstein items. In addition to the United States, I have Einstein items from Australia, Austria, Belgium, East Germany, England, France, Hungary, Israel, Italy, Netherlands, Paraguay, Portugal, Russia, San Marino, Switzerland, Thailand and West Germany. I also have in the collection a set of Einstein medals in bronze, silver and gold issued by UNECSO in March 1979. But, I do not have the 1921 Nobel prize medal that he received in 1922.

For the first time, to my knowledge, a Japanese artist has produced a medal of Albert Einstein. This medal was originally exhibited in the United States at the American Medallic Sculpture Association Exhibition at the Newark Museum, in Newark, New Jersey, which took place from November 3rd, 1990 to February 17th, 1991. There were 80 artists, members of AMSA, who participated in this event. A total of 151 examples of their medallic works were on display.

Among the exhibitors was Keiichi Uryu from Japan, who exhibited seven medals, one of which was of Einstein. This was the first time this medal was shown in the United States. This collector was fortunate in obtaining the medal when the exhibition ended.

Keiichi Uryu of Fukuoka, Japan, created this medal in June, 1988 as a tribute and to honor Einstein. Fifty (50) examples were struck by Matsumoto Kishô Industries, Tokyo, Japan. The medal is 70mm (2¾") in diameter and weighs 209.35 gm. (7.4 oz). The edge is plain.

The obverse features an excellent and sensitive frontal portrait of this great scientist. This high relief sculpture is completely surrounded by the inscription " THE GREAT HISTORICAL INVENTOR ALBERT EINSTEIN. 1879-1955". The wording and dates are in 5mm slanting capital letters and numerals. In the field, at about four o'clock, is the artist's facsimile signature "K.uryu" in tiny letters. Through the center of the reverse side is a 14mm horizontal panel. In this depressed panel, in relief lettering, is Einstein's famous equation " $E = mc^2$ ". Both the upper and lower circle segments are blank.



Albert Einstein was born on March 14th, 1879 in Ulm, Würtemberg, Germany.. He received his doctorate from the University of Zurich in 1905 and became a Swiss citizen at this time. He soon earned the reputation of being one of the leading scientists of the 20th century. He was named director of the prestigous Kaiser Wilheim Academy of Science in Berlin in which he served from 1914 to 1933. When he accepted in addition a professorship at the University of Berlin, he once more assumed German citizenship. His relativity theory revolutionized scientific thought with new conceptions of time, space, matter, motion and gravitation. Fleeing Germany in 1933, he came to the United States where, until his death in 1955, he was associated with the Institute for Advanced Studies in Princeton, New Jersey. He became an American citizen in 1940.

On August 2nd, 1939, he wrote a letter to President Franklin D. Roosevelt, warning him that Germany was working on nuclear fission. As a result, the United States government undertook the long, tedious and costly work that finally led to the achievement of nuclear fission on December 2nd, 1942, in a squash court of the University of Chicago's abandoned football stadium. This led to the production of the atomic bomb in 1945..

Although he lived a quiet personal life, Einstein maintained a vital interest in human affairs. He had a deep passion for people who were politically or economically opressed. He was always a champion of the underdog. He supported Zionism, and was offered the presidency of the State of Israel when President Chaim Weitzmann died in 1952. But he declined this honor, insisting that he was not qualified for such a position.

Coins of the Bible

Reprinted from THE CELATOR

Herod's quiet son is the one we can see

by David Hendin

Historic references leave no doubt that Herod I (the Great) ruled Judea by the grace of Rome and contrary to the desires of the majority of the Jewish people, whose sympathies had been with Mattathias Antigonus, last ruler of the Hasmonean dynasty.

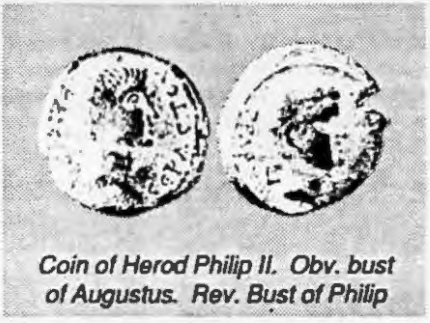
In spite of his Idumaean origins and his Roman patrimony, Herod at certain times took great pains to enhance his image among the Jewish people. The fact that he did not eat pork was well known to Augustus, and the Roman poet Persius later referred to the Jewish Sabbath as "Herod's Day".

In spite of his being a pragmatist about the need for support among his people and from his emperor, in the end, Herod went with the power — Augustus. Thus he held athletic contests, built theatres and hippodromes, and held forth in a royal court that clearly reflected his overall alienation from Judaism. Josephus went so far as to report that Herod was "sucking the blood" of the Jewish people in order to curry favor among the non-Jews.

Herod's general behavior was thus abhorrent to the Jews. That doesn't mean he was well-loved by the Romans. In fact, his insanity and basic cruelty even led his patron Augustus to comment that "It is better to be Herod's pig than his son."

This referred to the fact that Herod ordered the murder of sons by Mariamne the Hasmonean, Alexander and Aristobulus, because he feared they would attract a following among the people. He also had Mariamne murdered.

Aristobulus and Alexander, however, were not Herod's only sons. Three of his other sons fared much better — each of them inherited and ruled smaller areas of Herod's former domain for between 10 and 43 years with varying degrees of success.



Coin of Herod Philip II. Obv. bust of Augustus. Rev. Bust of Philip

The least well-known of these three of Herod's sons is the only one whose face we have ever seen — Herod Philip II. His jutting nose was almost comically large for the rest of his face. He had curly, short hair and a sharp jawline with a jutting chin.

Of course there are no photographs of Herod Philip II, but he was the first Jewish ruler to ever place his own portrait upon coins, thus rendering his image virtually eternal.

Like his father, Herod Philip II became a ruler at the whim of the emperor. In Herod's original will, he designated his son Antipas to succeed him. In a second will, however, he gave the nod to son number two, Archelaus.

Herod let his kingship go to his head. He should have known that only the emperor of Rome was powerful enough to decide who would succeed him. Thus when Herod died, Augustus decided to go with a modified version of Herod's second will. He did not name any one of the three sons as "king" to succeed their father.

Instead Augustus named Archelaus "Ethnarch" and entitled him to 500 talents income each year from his domain, and named Antipas and Philip as "Tetrarchs", giving them 200 and 100 talents annual income respectively.

While Archelaus and Antipas battled it out for the favor of Augustus, each vying for the kingship, Philip was apparently quite satisfied with the small domain assigned to him. This area is referred to in Luke 3:1: "Now in the 15th year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea and Herod (Antipas) being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the reign of Trachonitas . . . (also Gaulanitis and Batanaea)."

In *The World History of the Jewish People*, Volume 7 (where we gathered much information in this article), Philip is referred to as the "least colorful" of Herod's sons. He was also the least violent and has achieved the historic status of having been a peace-loving man and a good administrator. Josephus relates how he traveled through his kingdom and set up tribunals in a most stately manner to settle the problems of his constituents.

He was able to immortalize his face on his coins partly because so few Jews lived in the territories over which he ruled. Jews would have taken this as an insult and violation of the Mosaic law against "graven images". Philip was also the first Jewish ruler to put Roman Imperial portraits on his coins — both Augustus and Tiberius were so honored. And even though Caesarea Philippi (Panias), his capital and mint city, was quite a way from Jerusalem, it's still noteworthy that Philip built a Roman temple there.

Herod Philip II was the first husband of the notorious Salome, his own niece. Upon his death, in A.D. 34, she married another Herodian ruler, Aristobulus, king of Chalcis. At that time Philip's land was annexed to the Roman province of Syria, but in A.D. 37 it was given to Agrippa I, Herod I's grandson. Philip was buried at Bethsaida, which he had renamed Julias in honor of Julia, daughter of Augustus, his original patron.

25TH ANNIVERSARY MEDAL DESIGN

EACH YEAR, A.I.N.A. ASKS ITS MEMBERS TO SUBMIT DESIGNS FOR THE ANNUAL MEMBERSHIP MEDAL. JUST A FEW DESIGNS ARE RECEIVED, AND THE MOST APPROPRIATE ONE IS SELECTED. IN THE EXPECTATION THAT A LARGER RESPONSE CAN BE REALIZED, THIS CALL FOR DESIGNS IS BEING GIVEN GREATER PUBLICITY. WE ARE ASKING FOR ENTRIES FOR THE DESIGN OF THE 25TH ANNIVERSARY MEDAL. YOU DONOT NEED TO BE AN ACCOMPLISHED ARTIST. A SIMPLE PEN AND INK DRAWING OF YOUR IDEA ON A PROPOSED DESIGN CAN BE SUBMITTED. JUST BE CLEAN AND NEAT, SINCE THE MEDAL DESIGN WILL BE PROFESSIONALLY PREPARED. SEND TO:

SYLVIA HAFFNER MAGNUS, 5150 W. COPANS ROAD, SUITE 1193, MARGATE, FL.33063 BEFORE OCTOBER 15TH PLEASE.

The Scholarship Medal

By Dr. Emanuel A. Smith

Seventy years ago, a lad of eight years stood on the pulpit of a New York City Synagogue and orated on a Rabbinical interpretation of the first sentence of the Book of Genesis, the Pentateuch, the Book of B'raishis.

This dissertation was based on the interpretation of "Rashi" (Rabbi Solomon Ben Isaac) the French exegete and greatest commentator of the Talmud. He was born in Troyes, France in 1040 and died there on July 13th, 1105.

On the first word of the Old Testament, in the Book of Genesis (B'raishis) Rabbi Isaac asks, why the Bible's first word did not start with the words "this month", since this was the first commandment given the Israelites. Instead it starts with the word *B'raishis* - "in the beginning", (Psalm 110), "He showed his people the power of his works, that he may give them the heritage of the heathen."

The nations of the world say to Israel that they have conquered the lands of the seven nations. Then Israel is to answer, "God owns the whole earth, he created it and gave it to whom he pleases".....

Also our revered Rabbis preached because the Bible is called "the first of his way" (Proverbs 8:23), also because the Bible is called "his first harvest "(Jeremiah 2:3).

If you interpret these words in their plain translation, *"in the beginning of the creation of heaven and earth, the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said let their be light and there was light."*

All these Rabbinical interpretations were gleamed from the *"Chumash"*, or the Pentateuch (Five Books of Moses) by the interpretations of "Rashi" to the question of the first words of the Bible, Book of Genesis. This was the content of the lad's oration delivered at this convocation seventy years ago.

In the audience, were the lad's schoolmates, friends, principal, parents, grandparents, congregants and invited guests. It was one of the first public demonstrations of the accomplishments of the students of the newly established Yeshiva, the Jewish parochial lower division Hebrew School, Of course there were other orations of older students on the program, but the present author can not remember them, for time has obliterated their contributions.

Why was this oral recitation of the eight year old lad remembered? The reader will realize the answer at the end of this article.

Today, The State of Israel has a great influence on American Jewish education. The Ulpan, the intensive Hebrew language courses and the travel and study of young American students in Israel is a significant

factor in the rebirth of Hebrew as a classical as well as a living language of the State of Israel.

It was not until the early twenties of this century that Jewish education in the elementary, secondary and higher educational blossomed in the United States. It was through the efforts of our pioneer Jewish educators that today, we experience a renaissance in Jewish education and Hebrew language.

First to be remembered in the field of Jewish education was Mordecai Kaplan and Bernard Crouson for the newly established Committee on Jewish Education of the New York Kehillah (Community). The foresightedness of Judah Magnes of the Kehillah, the Bureau of Jewish Education of the Jewish Community of New York, founded in 1910 under the direction of Samson Benderly, that sought first to standardize Jewish education in the eight largest Talmud Torahs (Elementary Hebrew Schools). A Board of Teacher's Licenses and Hebrew Principal's Association was organized. Girls schools were founded to train girls for teaching careers. An educational fund rendered financial aid and incentive to the Jewish schools and offered scholarships to indigent pupils. All of these played an important part in bringing Jewish education forth.

One of the awards that was distributed to outstanding students was the sterling silver scholarship medal which is the central theme of this article. The Board of Jewish Education of New York honored selected pupils for their scholarship and good attendance in their respective schools. This medal was presented to these young scholars at a convocation that was held at Seward Park High School on the lower east side of the city.

This 33mm, 2.4 gram, 2mm thick silver medal has a large Star of David and in its center an unrolled scroll of the Bible on which is inscribed in Hebrew type, the verse from the Book of Joshua, Chapter 1 verse 8.

This book of the law shall not depart out of thy mouth
"but you shall meditate therein day and night."

In a collar surrounding the field track around the central star in a blue enamel strip, with silver letters shining through are the words "Merit and Attendance at Talmud Torah" and "Presented by Jewish Educational Association."

This medal has been in the possession of the present author, for he earned it seventy years ago.

The KEEN BEAN Page

...Dedicated to the Beginner

by Edward Janis

Q. Isn't all money legal tender? Y.F., Chicago, Il.

A. It depends on which country we are in. In addition, the definitions of *money* and *legal tender* are not the same and we must recognize the differences. We usually think of money as coins or paper money. Gold and silver are still used as money especially in large international transactions. In the past, certain sea shells, feathers and fur pelts have been used as money. *Money* was and is anything which by common agreement was acceptable as a medium of exchange and retains a measure of value as agreed by a community, a group of communities or nations.

Legal Tender is the law that pertains to the acceptance of currency or coin. A debtor is authorized to tender (offer) and requires a creditor to receive (accept) in payment of money obligations. Take a dollar bill out of your wallet. On the obverse (the side with Washington's portrait) under THE UNITED. You will read the statement *this note is legal tender for all debts, public and private.*

Conversely, let's imagine that two businessmen had litigation and one was awarded twenty-five thousand dollars. The loser, in revenge decides to pay with a barrel of Lincoln cents. The winner doesnot have to accept. Under U.S.Code 5103, there is detailed amount of coins as legal tender.

Now let's look at the question as it relates to Israel. Before Israel became a government in May, 1948, E.L. Hoofien. General Manager of the Anglo-Palestine Bank, Ltd. came to the United States looking to the American Banknote Co. to print paper money for the anticipated State of Israel. This Bronx based firm, which was printing currencies for more than fifty foreign countries at that time, refused, because Israel was not a government, and the British Mandate was still in control. It was illegal for them to print money until the British left and Israel became a sovereign state. After much negotiation, notes were printed under the designated issuer, the Anglo Palestine Bank Ltd., in denominations of 1, 5, 10 and 50 Palestine Pounds. In addition also, a 500 Mil note, under which a Palestine Pound = 1000 Mils.

Although the First Issue Banknotes of 1948, carried legends *The Bank will accept this note for payment in any amount,* and *The Anglo-Palestine Bank Ltd./ Will Pay to the bearer,* the legend *Legal Tender for any amount,* was overprinted in Israel, after the legislative authority for the notes passed by the Provisional Government on August 16th, 1948.

In June, 1953, this First Issue of Banknotes of 1948 was withdrawn and ceased to be legal tender. A fractional issue of 50 and 100 Mils pieces was withdrawn in 1950, but they and their successor fractional issues of 1952 and 1953, retained their *Legal Tender* status. Therefore, theoretically, I could refuse payment of a debt if you offered me the Palestine Pound notes, but I would have to accept a combination of the fractional pieces if you offered them to me. I know some of these fractional notes are worth $200 or more, but I did say theoretically.

RESCUE

by Hugh Orgel

Jewish Telegraphic Agency

Israel's dramatic airlift of the Jews of strife-torn Ethiopia is the latest chapter in a history of dramatic rescue operations mounted by the Jewish state.

Operation Solomon, the name given to the emergency airlift that brought more than 14,000 Ethiopian Jews to Israel in a 30 hour period over a Shabbot, is, in fact, the 16th rescue operation Israel has staged to save Jewish communities since the founding of the state in 1948.

According to the daily *Yediot Achronot*, the 15 previous rescue operations were devoted to evacuating Jews from the following countries:

YEMEN: Code-named Operation Magic Carpet, the rescue brought about 45,000 Yemenite Jews to Israel between 1948 and 1950. A few thousand Jews are known to remain in Yemen.

IRAN: About 25,000 Persian Jews were brought to Israel between 1949 and 1950. On the eve of the Ayatollah Ruhollah Khomeini's rise to power in January 1979, about 2,000 Iranian Jews were brought out to Israel. Many Iranian Jews opted, however, to immigrate to other countries, and a significant number of Jews remain in Iran today.

IRANIAN KURDISTAN: Some 7,000 Kurdish Jews were brought to Israel between 1948 and 1950.

AFGHANISTAN: Some 4,000 Jews were brought from this Moslem country to Israel via Iran between 1949 and 1950.

IRAQ: More than 110,000 Iraqi Jews were brought to Israel between 1948 and 1950 in an operation co-named Ezra and Nehemiah. They were flown to Israel in 2,000 flights from Baghdad to Lod. Most were direct flights but some went via Cyprus.

LIBYA: About 32,000 Jews were brought to Israel by boat between 1949 and 1951.

TURKEY: Through 1953, about 35,000 Jews were brought to Israel by boat. Many Jews remain in Turkey, a Moslem country long hospitable to Jews.

EGYPT: Operation Goshen brought about 10,000 Jews to Israel between 1948 and 1953. Some 4,000 Karaites, who observe Torah Judaism to the letter of the ancient law, were also brought out at that time. About 12,000 more Egyptian Jews were brought to Israel in 1956 in a speeded-up rescue operation during the Sinai campaign.

SYRIA: Some of an estimated 4,000 Jews who left were brought to Israel via Lebanon. Others immigrated to Europe. Emigration from Syria has been dangerous and carried out slowly.

COCHIN, INDIA: In 1951, most of the 2,500 Jews living in the Indian port city were brought to Israel. Another 12,000 Jews of the Indian Jewish community called Bene Israel were brought in the 1950's.

THE MAGHREB: Most of the Jews from Tunisia and Algeria were brought to Israel intermittently since the creation of the state. Between 1959 and 1965, the Mossad, Israel's secret security agency, brought out 250,000 Jews from Morocco in a maneuver known as Operation Yachin. A Jewish community variously estimated at between 12,000 and 16,000 Jews continues to live comfortably in Morocco.

ROMANIA: Since 1948, more than 300,000 Jews have been brought to Israel.

ETHIOPIA: The first rescue airlift of large numbers of Ethiopian Jews took place during the tenure of Israel Prime Minister Menachem Begin, who ordered that all efforts made to bring out the Jews of that country. The rescue was carried out in several stages, mostly by plane, and included secret operations assisted by United States presidents. The best known of the rescues was Operation Moses, in which Ethiopian Jews were flown out of neighboring Sudan beginning in late 1984. It was cut short several months later when information about the airlift was leaked to the news media.

ALBANIA: Earlier this year, about 300 Jews, nearly all of the known Jewish community of Albania, were brought to Israel in a hurried operation.

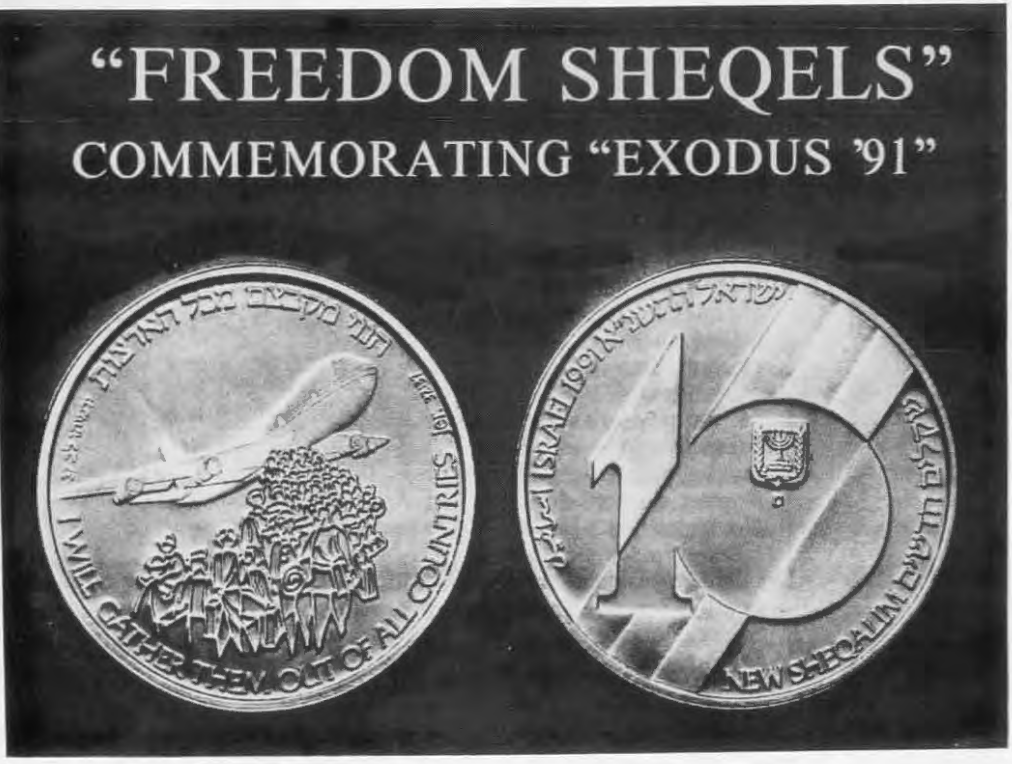
SOVIET UNION: Operation Exodus, which has brought out about 250,000 Soviet Jews since mid-1989 continues to assist thousands of Soviet Jews each month in making aliyah.

The plight of the Soviet Jews and the hardships they have endured in their fight to emigrate served as the motif a special commemorative coin issue in 1971. "Let My People Go" The events taking place in Israel were closely followed by the masses of Russian Jewry. Fear for the fate of the State fighting for its very existence vanished as a result of Israel's victory. A feeling of pride straightened the backs of the Russian Jews in their hostile environment. The awakening of Jewish feeling turned into an open national movement and the "Movement for Immigration to Israel".

The reverse of the coin is covered with vertical panels of irregular width suggesting an enclosure through which is visible a disc representing the sun. The wider panel on the right carries the motto "Let My People Go" in Hebrew and English..

The Aliya Operation Exodus 1991 coin reverse depicts the daily stirring scene at Tel-Aviv

"FREEDOM SHEQELS"
COMMEMORATING "EXODUS '91"



airport. Thousands of new immigrants disembarking from the El Al Jumbo jet, on their way to a new life of freedom and hope in their homeland. Every Israel and freedom lover can help towards the realization of this ancient dream. These "Freedom Sheqels" are available from A.I.N.A. now. By purchasing this coin you too will be sharing in the rebuilding and strengthening of the Jewish State. As the inscription states:

" I will gather them out of all countries"

What a perfect coin to use as an illustration for this article. The numismatic paragraphs were added by your editor.

The A.I.N.A. ordering form for the Freedom Sheqel coins was included in the SHEKEL mailing several months ago. For those who have ordered, but wish a further coin, or for those who have misplaced the form, the following information is provided.

A.I.N.A. prices are as follows:
Proof Silver 2 New Sheq. $28.-
Unc. Silver 1 New Sheq. $17.-
Proof Gold 10 New Sheq. $350.-
add $4.- shipping to all orders.

Mail to A.I.N.A. P.O. Box 836, Oakland Gardens, N.Y. 11364. Please include street address for shipping. Allow six weeks for delivery. Sooner if available.

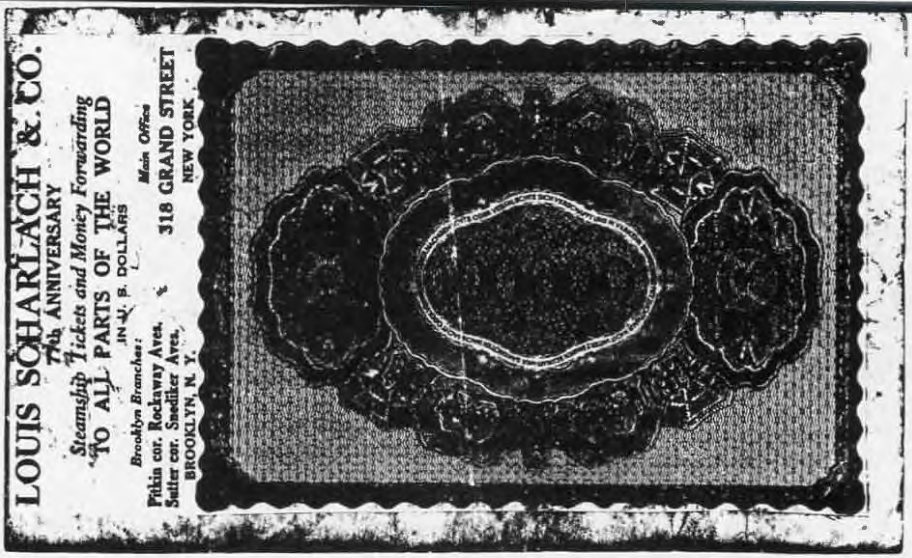
A 100,000 Mark Reichsbanknote
by Edward Schuman

By 1918, Germany's allies were exausted and defeated. Germany was no longer able to continue fighting in World War I. The German Empire came to an end with its surrender on November 11th, 1918.

Under terms of the Treaty of Versailles, Germany lost all former colonies, its army limited to 100,000 men, and reparations were fixed at the staggering sum of $33,000,000,000.

A period of unrest followed the surrender. In 1919 a national assembly was elected at Weimar and a republican constitution was drawn up. Germany suffered from an almost unbelievable inflation and near worthlessness of German paper money. In 1925, the Dawes Plan enabled Germany to start a new currency system. It also regulated payment of reparations so that they would not exceed the country's ability to pay. In 1931, President Herbert Hoover suspended all war debts and reparations for one year. In 1932, the Lausanne agreement on Germany cut Germany's debt to almost nothing. The great world depression settled all over Europe, and with the terrible conditions and general unemployment in Germany, its hungry and desperate citizen were ready to listen to Adolph Hitler and the Nazis.

It was about this time, in the early 1920's, that the last great influx of Jews, refugees from the aftermath of the war, came into the United States just prior to our government's immigration quotas.



The Jewish firm of Louis Scharlach and company was founded in New York City in 1847. They issued steamship tickets, and forwarded money to all parts of the world. They operated a semi-banking business by serving as a depositary agent for poor immigrants. They arranged for transfer of monies back to the towns and cities in Europe. In many cases, due to financial shortages, only one member of a family, usually the husband would come to America to work. By scrimping and saving, he was able to then accumulate enough money to send for his family. Louis Scharlach & Co. was but one of several similar firms engaged in this type business in New York.

Their main office was at 318 Grand Street, New York City, in the center of the lower eastside Jewish area of the city. Two branch offices were in the heart of Brooklyn's Brownsville and East New York sections, solidly settled with immigrant Jewish population.

As an advertising ploy, the firm acquired a quantity of the 100,000 mark Reichsbanknotes of 1923, and imprinted their advertisement on both the obverse and reverse. The obverse shows a contempary four stack steamship with the words "established 1847" on the side. In the black smoke cloud pouring out of the smokestacks are the words Louis Scharlach & Co. with their New York address below. The Brooklyn office addresses are imprinted into the right side of the banknote design. The reverse lists all of the pertinent advertisement in the space allotted to the watermark. As the note states the firm was celebrating its 77th anniversary, and having been founded in 1847, this dates the issuance of the over print at 1924.

This item, purchased for pocket change, was laying on top of a dealer's junk box at the Memphis Paper Money show. It was the only note with the imprint, though several similiar notes without the imprint were found. Do anymore exist?

Fiorello LaGuardia

By Peter S. Horvitz

Although, during his political career, Fiorello Henry LaGuardia (1882-1947) never emphasized in his campaigns the fact of his being a Jew, this was only because he knew he didn't have to. He knew he could depend on New York City's Jewish vote, for, from the beginning of his career and throughout his career, he had established his reputation as a friend and a defender of the Jewish people.

Though raised as a Protestant, a compromise between his parents, LaGuardia was a Jew by Jewish law. His father, Achille LaGuardia, was a Catholic born in Foggia, Italy. Achille ran away from home in his teens and came to the United States. After some years here, he returned to Italy to seek a bride. In Trieste, he met Irene Coen, the offspring of two notable Italian Jewish families. Irene's father, Abramo Isaaco Coen, was a merchant. Irene's mother, Fiorina ("Little Flower,") was a member of the notable Luzzatto family. One member of this family, Luigi Luzzatto, became prime minister of Italy in 1910. When Theodore Roosevelt visited Rome in 1910, he met with Luzzatto and expressed surprise that Italy should have a Jewish prime minister. Fiorello was named for his maternal grandmother, "Fiorello" being the masculine form of "Fiorina." The LaGuardia's were married in Trieste, in a civil ceremony, a compromise, and then left Italy to settle in America.

Fiorello was born in New York City, however he was quickly removed from the scene of his future greatest triumphs as most of his upbringing was in Arizona.

At sixteen, LaGuardia accompanied his mother, who wished to return to Europe. They settled in Budapest. From his earliest years, LaGuardia had shown a remarkable proficiency with a variety of languages. This ability helped him obtain early employment in the U.S. consular service as soon after his arrival in Budapest, he acquired a job at the American embassy. He was later transferred to Trieste. At the age of twenty, he was appointed U.S. consul in Fiume, a remarkable achievement. In 1907, LaGuardia resigned his post and returned to America.

After his return, LaGuardia worked on Ellis Island as an interpreter, while also attending New York University to gain his law degree. While working on Ellis Island, he increased his knowledge of languages (including Yiddish) and was able to display, for the first time, his great compassion and warmth for immigrants and common people that would mark his entire career.

In 1910, LaGuardia was admitted to the New York Bar and in 1916 was elected to Congress. At the entry of the United States into the First World War, LaGuardia resigned his congressional seat and volunteered to serve as a pilot in the newly formed Air Corps.

With his return to New York in 1918, LaGuardia received a hero's welcome and he was reelected to his old seat.

One of the first pieces of legislation he undertook, on his return to Congress, was a bill protesting anti-Semetic outbursts in Poland. This bill called on the U.S. government to raise this issue at the Paris Peace Convention. The congressman used all his clout as a returning war hero to get this bill passed. Its effects were felt throughout Eastern Europe and were credited with bringing the wave of pogroms to a halt..

In 1922, running for reelection on the Republican ticket, LaGuardia was challenged by an avowed Jewish candidate, Henry Frank. Frank was unaware of LaGuardia's Jewish status and he chose to overlook his opponent's struggles on behalf of European Jewry. Instead, Frank ran a smear campaign, labeling LaGuardia, among other things, as "anti-Semetic," without of course, any foundation. LaGuardia was furious at these low tactics. He challenged Frank to a debate, but a debate to be held in Yiddish. Frank had to decline the debate, he didn't speak Yiddish. This gave LaGuardia the fuel he needed. He spoke from one end of the district to the other, and every speech to Jewish audiences was in perfect Yiddish. Jewish voters have long memories and are not easily fooled by name calling. LaGuardia won by a landslide.

LaGuardia often formed his closest personal relationships from among members of the artistic community. So it is not strange that when LaGuardia was first elected as mayor of New York City in 1933, that a personal friend Onorio Ruotolo, a prominent sculptor, should have executed a medal marking the event.

The medal in question is struck in bronze and measures 30 millimeters. It has an integrally attached ring at the top. The obverse is dominated by a massive and heroic head of LaGuardia facing left. Around

is the inscription, Fiorello H. LaGuardia Mayor of N.Y.C. Nov. 7, 1933. Directly under the neck, separating the name from the rest of the inscription is a small four-leaf clover. To the right of the head is the artist's signature in two lines, RVO/TOLO, under a copyright symbol.

The reverse of the medal represents a naked Hercules battling the Hydra with a flaming torch in his right hand. The design is in Art Deco style. To the left of the figures appears the Latin inscription *HYDRAE COLLA EXVRIT* or "He burns the necks of the Hydra." This design undoubtedly refers to the many and multifarious problems that LaGuardia would have to face as mayor of New York, not the least of which were the political corruption of Tammany Hall and the Depression.

The achievements of LaGuardia as mayor are almost as much the subject of legend as history. Everyone knows of his chasing after fire engines, wearing his fire helmet to city fires, and of his reading the comic strips over the radio to the city's children during a newspaper strike. It should be remembered, however, that he brought fiscal stability to the largest city in the country in the midst of the Great Depression. The old corruption of the Walker administration was booted out and labor unions given a fair shake. The three terms of LaGuardia as mayor saw the great World's Fair of 1939 and the opening of the Lincoln Tunnel.

Nor did LaGuardia forget his ancestry in the face of the rising menace in Germany. He did all that was possible to bring awareness of Nazism to the American people, even in the face of criticism from the federal government. In 1937, he delivered a speech that portrayed Hitler as a maniac who had earned a place in the "Worlds Fair Chamber of Horrors." The German Embassy was furious and demanded an apology. The Department of State offered its own apology, but LaGuardia stood his ground and would not take back a word of what he said.

In another incident, when Germans sent a delegation of Nazi officials to visit New York, a great fuss was made as to whether they should receive police protection. Fiorello made sure they were protected by a contingent of New York's "Finest", but all of them were Jewish policemen.

In 1946, following the Second World War and his term as mayor, LaGuardia was appointed as Director General of the United Nations Relief and Rehabilitation Administration. In that position, he distinguished himself by his especially sympathetic disposition towards Jewish displaced persons.

LaGuardia has found immortality in the name of New York's LaGuardia Airport, which he had inaugurated. His life was the subject of a hit musical play, Fiorello opened on November 23rd, 1958 and ran for 795 performances.

New York's beloved mayor is perhaps the only figure of recent political history whose career is as much a part of folklore as history or politics.

When Ulysses S. Grant Ordered the Expulsion of all Jews

By Martin Ashery

On December 17, 1862, as the North was scoring important victories in the Civil War, the most vicious anti-Jewish regulation in the history of the United States was issued by the headquarters of General Ulysses S. Grant. It read:

GENERAL ORDERS, No. 11. | **HDQRS. 13TH A. C., DEPT. OF THE TENN., *Holly Springs, December* 17, 1862.**

The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order.

Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters.

No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits.

By order of Maj. Gen. U. S. Grant:

JNO. A. RAWLINS,
Assistant Adjutant-General.

Grant's command, which included parts of Tennessee, Mississippi, and Kentucky, was the scene of frantic commercial activity between the North and the South. Conflicting regulations created havoc as legal and illegal traders swarmed into the area. The idle northern mills needed cotton, and the South was desperately short of medical supplies. Legal traders, smugglers, and speculators bribed army personnel of all ranks to get the needed material, and they all reaped enormous profits. Although the commercial activity was authorized by the White House and the Treasury Department, Grant vehemently opposed it and was determined to curtail, at the very least, the illegal trade.

Although there were Jews engaged in illegal trade, available records show that only a small number of the illicit traders were Jewish. According to W. E. Woodward, a Grant biographer, "most were Yankees and dyed-in-the-wool Protestants." Why then were the Jews singled out for expulsion? Though prejudice was the likely reason, economics and greed played an important role. If the Jewish trader were eliminated, the non-Jewish trader or speculator would gain even greater profits. As this trade was discussed in Grant's headquarters, Jews were continually referred to as smugglers and speculators. This, no doubt, influenced Grant, who did not have the time or temperament to differentiate between fact and fancy. In any case, when the order was issued, it effectively removed the Jewish competition.

The Jewish community reacted with shock and urgency. Even as the expulsion order was carried out, Jewish organizations were alerted by telegrams, and both individuals and delegations descended on Washington. These efforts were inspired by Cesar Kaskel, a determined and resourceful man, who had been expelled from Paducah, Kentucky, where there was no record of any illegal Jewish traders. He sent letters and telegrams to newspapers and Jewish leaders. He wrote to President Abraham Lincoln, and when he did not receive an answer, he decided to go to Washington and see the President personally. It was doubtful that his letter ever reached the President.

With the help of a congressman who was sympathetic to his cause, Kaskel was able to secure admission to see Lincoln. As Kaskel spoke to him and showed him documents to verify the expulsion order, it was obvious that Lincoln knew little if anything of the situation. The President was sympathetic, and after he was fully briefed, he engaged in a whimsical exchange with Kaskel. Lincoln said:

"And so the children of Israel were driven from the happy land of Canaan."

Kaskel replied: "Yes, and that is why we have come unto Father Abraham's bosom, asking protection."

"And this protection they shall have at once," said Lincoln emphatically.

The President instructed the General-in-Chief, Henry W. Halleck, to revoke the order immediately. Halleck telegraphed Grant's headquarters, and three days later, on January 7, 1863, the notorious General Order No. 11 was canceled.

The aftermath of the order produced a storm of controversy. There were meetings of protest in many large cities at which Grant's dismissal was demanded. Depending on their leanings, newspapers and politicians supported or attacked him. Some of Grant's supporters resorted to anti-Semitic rhetoric as they defended him by attacking Jews. When Grant became the presidential candidate of the Republican party, the Democrats used the order to berate him, and the Republicans either minimized it or blamed it on subordinates.

United States fractional currency fifty cent note, issued during the Civil War with portrait of Abraham Lincoln.

Though most Jews were openly distressed, there were others who came to his defense for various reasons. Some were afraid of anti-Semitic reactions to an attack on a war hero. Others, especially Republicans, supported him for political reasons. Simon Wolf, a prominent Jewish Republican, not only defended Grant but defended the order. He insisted that the order never hurt anyone. In a display of admiration for Grant, he even named his newborn baby after him.

Was Ulysses S. Grant a bigot? An examination of his career as both general and President presents conflicting evidence. Although there is little doubt that he was responsible for the order, as President he was decidedly friendly to Jews and Jewish causes. He appointed many Jews to public office, including Edward S. Solomon as governor of the Washington Territory and Joseph Seligman as Secretary of the Treasury. When a pogrom broke out in Rumania, Grant appointed a prominent Jewish leader, Benjamin Peixotto, to serve as consul in Bucharest and to bring pressure on the Rumanian Government to halt violent attacks on Jews.

During the Civil War, Grant never made an apology or gave any explanation for the order. In later years, however, when he was running for President, he claimed that "the order was sent without reflection." He further stated that "it never would have been issued if it had not been telegraphed the moment it was penned."

An interesting analysis is offered by historian Bertram W. Korn. He notes that "some persons are victims of unconscious prejudices . . . men sometimes assimilate stereotyped images, mythological concepts, bigoted ideas, from their environment, of which they are utterly unaware and which lie dormant in their unconscious mind until called forth by some severe experience." Then, according to Korn, Grant "became conscious of the prejudice and perhaps he was able, by virtue of that consciousness, to root it out from his spirit although he was too shamed to admit it."

1899 One dollar Silver Certificate W/ Head of Grant and Lincoln

Roots of Israel's Coinage A Mirror of the Past

By David Thompson

Reprint courtesy NUMISMATIC NEWS

The focal point for three of the world's greatest religions, a melting pot for some of its greatest cultures, no visitor to Israel can fail to become aware of the tremendous sense of the land's history.

Judaism, Islam and Christianity all have their homes here; Persians, Egyptians, Romans, and Byzantines all left their mark on the landscape. And in Jerusalem, one can scarcely turn a corner without being reminded in some way of the enormous impact this narrow strip of land has had on people from all walks of life and from all ages past.

Israel's heritage today is jealously monitored by the authorities. With its greatest treasures having been scattered around the globe by the laxity of past Turkish and British administrations, its suspicions are understandable.

But within the colorful bazaars of the Arab marketplaces or the dingy interiors of the antique shops that proliferate around the land's many tourist attractions, collectors and investors alike gather to bargain for hours over the clay lamps, stone figures and myriad other relics from bygone ages, which the government does permit to be exported.

And topmost in this trade are the coins of this land, dug (some say manufactured) in the desert and, through the attentions of dealers and collectors alike, dispersed throughout Europe and America to tell their own stories of harsh repressors and idealistic revolutionaries, of material glories and spiritual rewards.

For all their crudity, they provide a running commentary on a people whose beliefs and aspirations remain much the same today as they were two millenia ago.

Coinage reached the land of Israel from Greece and Pheonecia. Not surprisingly, when native minting commenced, during the fourth century B.C., these earliest types provided Jerusalem mint workers with their inspiration.

The reverse design of an owl was common on the coinage of Athens, so was the Oriental-style male head crudely etched into the dies from which the coins were struck.

The Persian province of Yehud, whose name in Hebrew marked this ancient language's first appearance on a coin, was conquered by Alexander the Great in 332 B.C. In later centuries, both Egypt and the Syrian Seleucid line held sway.

Both administrations coined money within the province, but in denominations and designs common only to the ruling nation. Not until the native Hasmonaean dynasty was established in the wake of the great revolt of 166-161 B.C. did an autonomous Jewish coinage truly begin.

Independence was declared in 141 B.C. By 129 the new land had been recognized by Rome, and in 103, King Alexander Yannai struck his first coins, the tiny *lepton*, or "widow's mite."

These coins, their Hebrew name *perutah* being derived from the nickname "grape pip," were valued at around one-eighth of a Roman *as*, the price of sparrow (from which, the Bible records, could be made a very nourishing protein soup). Even in Roman times, the lepton's purchasing power stretched no further than a lemon or a pomegranate, although to a poor family, it also represented a good hour or two of work in the vineyard.

Alexander's earliest lepton were simple copies of earlier Seleucid types. It was a common practice among the ancients to introduce the coinage of new regimes by imitating previous, familiar issues.

This apparently inspired public confidence in the new issue, and in this instance, the type was so successful that with only a handful of subsequent modifications, the designs introduced by Alexander survived throughout the Hasmonaean period. These included, in varying permutations, anchors, stars, cornucopia, and, most commonly, the Hebrew inscription that proclaimed the king "High Priest and Hever of the Jews."

Enclosed within a wreath as it is, this type can look remarkably like a strawberry on first inspection.

Internal strife brought down the Hasmonaeans. Hyrcanus II (Alexander's youngest son) came to power only at the expense of his brother Aristobulus' life.

A lepton or "widow's mite" of Alexander Yannai.

Twenty-three years later, the latter's son, Mattiyeh Antigonus, rebelled against the king, mutilating him to disqualify him from further rule and forcing the governor of Galilee, Herod, into hiding.

However, he reckoned without Herod's support in Rome, where the exile fled. There he was given the authority and the military support necessary to overthrow Antigonus, and in 37 B.C., Herod proclaimed himself king of Judaea.

Herod the Great tried hard to win friends among his subjects. He rebuilt the temple at Jerusalem and endowed it generously. He enlarged Jerusalem itself, founded or restored many other great cities.

He replaced those noble families destroyed or exiled when he came to power with others from the diaspora. He took a Hasmonaean princess for his wife. He built roads and aquaducts. And the Jews hated him for all of it.

One reason for this can be traced directly to Herod's coinage. He dispensed with Hebrew inscriptions, and the handful of recognizable Jewish symbols he did retain were either portrayed with such carelessness that they could have resembled anything (scholars still argue whether Herod's pomegranate reverses were actually intended to depict myrtle berries) or were a type previous rulers had borrowed from earlier, non-Jewish cultures.

The palm branches Herod retained from the coinage of Alexander Yannai, for instance, were actually of Greek Hellenistic origin. And while Herod's modern-day supporters argue that the king was simply trying to adopt ambiguous designs, to be interpreted freely by Jew and non-Jew alike, few could argue that his actions were insensitive.

One particularly galling example of this was his use of a golden eagle as the reverse of one of his final issues. Shortly before his death, Herod placed a similar device above the entrance to the temple.

When students of the Torah removed it, they were taken in chains to Jericho and burned. The eagle's presence on the lepton served only to remind Herod's subjects of the king's cruelty.

Herod died in 4 B.C., the year of Jesus Christ's birth, and Judaea was divided among his three sons. All three issued coinage.

Herod Archelaus, who ruled from Caesarea in the north to Beersheba in the south, struck coins distinctly maritime in their design, perhaps to mark his control of the nation's seaboard.

To the north, Herod Antipas controlled the fertile region around Galilee, appeasing his predominantly Jewish people with a series of unquestionably Hebrew symbols — dates, wreaths, pomegranates, and so on. Another common design, the reed, symbolized the foundation of the city of Tiberius, the reed being native to the area.

Finally, his brother Philip, tetrarch of the mountainous regions around what are now the Golan Heights, satisfied the

needs of his non-Jewish subjects with coins wholly foreign in their character. Struck from a mint at Banias, one of the sources of the river Jordan and the site of a major temple, his coins are distinctly Roman.

Herod Archelaus, like his father, was unpopular among his people, and within 10 years of his accession, the Roman governor at Syria removed him from power and replaced him with the procurator Coponius.

The first of six such officials to govern the province over the next three decades, Coponius issued a sizable amount of coinage whose representations of an ear of barley (on the obverse) and a palm tree were continued by his successor, Ambibulus. Later, Valerius Gratus opted for more traditional Jewish types.

But of all the procurators, the one whose coinage is perhaps best known is Pontius Pilate.

The lituus is shown on this coin of Pontius Pilate.

His series was dominated by items from the imperial regalia; the simpulum, or ladle, and the lituus. Remarkably similar to a shepherd's crook, the lituus was used as a focusing frame for star reading and is often seen as a piece of incidental detail on Roman coins.

The imprint of such a coin was, in 1980, detected on one eyelid of the famous Turin shroud, once thought to be Christ's winding cloth. And it is Pilate's associations with Christ that have ensured his coinage, more than any other Jewish series, will always command high premiums.

Yet by the standards of the age, Christ was a man of little note, just one of many self-appointed messiahs roaming Judaea, some of whom boasted scores more followers than the Nazarene carpenter's son. The mint workers at Caesarea, who struck the lituus series, would doubtless be mortified to learn of their handiwork changing hands for up to $50 a time, simply because of Pilate's relationship with a man few of them had even heard of.

In A.D. 41, Judaea was once again united under one king. The death of Philip and the banishment of his brother, Antipas, saw both their territories fall to Agrippa I, Antipas' brother-in-law. The newly enthroned Emperor Claudius added the territories previously governed by the procurators to Agrippa's dominions.

This arrangement lasted just three years, until the appointment in the year 44 of a new procurator. However, Agrippa's coinage was not interrupted and continued to be struck not only from Banias, but also Jerusalem and Caesarea, both of which fell under the procurator's jurisdiction.

The most plentiful of Agrippa's issues are the traditional lepton, a series made distinctive by the obverse depiction of a canopy (some would say a lampshade). Other larger coins (whose relationship to the lepton is unknown) bore the head of either Agrippa or Claudius, with reverses that celebrated Agrippa, his son (the future Agrippa II), or scenes from the Hellenistic temple.

Agrippa II came to power upon his father's death in the year 56. His coins, in all denominations, are recognizable from the use of the imperial portrait. Nero, Vespasian, Titus, and Domitian all reigned during his lifetime.

However, the circulation of his coinage was interrupted first by a lepton issue of the procurator Antonius Felix, then by that of the Jewish revolt.

Felix was the first procurator since Pilate to issue coinage. Limited to the lepton, he issued three distinct types, the most common of which are those struck in 58, depicting a single palm branch. This one type was minted in greater quantities in just one year than

those of all preceding procurators combined.

In 66, open warfare between the Jews and their Roman rulers broke out. Several times in the past, most notably under Herod and Pilate, rebellion had seemed imminent. This time, however, the entire province erupted.

For four years, until the destruction of the temple at Jerusalem in 70, the might of Rome was sorely tried by the surprisingly well-organized rebels. And the coinage minted by the rebels, from Jerusalem, is among the most evocative series in the entire Jewish catalog.

Fiercely patriotic in their symbolism, inscribed only in Hebrew, the coins for the first time since the days of Persian Yehud were minted in bronze and silver. It was Roman imperial policy to forbid the minting of the latter metal among the provinces. The appearance of the shekel and its fractions was another blow at the legislation that so repressed the native culture.

The amphora and chalice (both sacred vessels), the vine, and the pomegranate were the chief devices used on the rebel coinage, but such was the haste and inexpertise with which the pieces were minted that occasionally earlier, even pagan, types appear as obverse and reverse.

Heads of the goddess Tyche and differing emperors have been located, and these hybrids are likely to be prized pieces in any collection.

Rome finally crushed the revolt in the year 70, although some 1,000 zealots were to hold out in Herod's former mountain fortress at Masada until 72. The ensuing Roman celebrations included minting of one of the empire's longest-surviving commemorative types.

The "Judaea Capta" series was struck by Vespasian, Titus and Domitian. The coins' popularity is such that they are today priced at rates totally incommensurate with their scarcity. (A modern-day parallel would be to wake up one morning to discover every collector in the world wants to own a Peace dollar — and is prepared to pay any price for one.)

An issue of Vespasian from the "Judaea Capta" series, which has become a popular commemorative with collectors.

The types and (predominantly Greek) legends in the series vary. The best known is the sestertius of Vespasian, which opened the series and which medallion collectors will recognize from its subsequent use as the reverse of a modern state issue commemorating Israel's return to independence in 1948. (The pomegranate reverse of a revolt shekel has since appeared on a medal stuck to mark the excavation of Masada in 1964.)

The revolt's end marked the end of any autonomy Judaea might ever have hoped for under Roman rule. However, the spirit of revolution was not quenched.

In 132, the land once again rose up, this time under the leadership of Simon bar-Kosiba. The Bar Cochba War met, at first, with great success, and the coinage of the rebels reflects this by its very existence.

It took Rome three years to put down the revolt, during which time the use of the coinage throughout the land was a constant reminder of the Jews' resilience. Again both silver and bronze types appeared, and again the variety of obverse and reverse designs employed was bewildering.

A particular favorite among collectors is the shekel that shows the facade of the temple, symbolic of that destroyed by the Romans 50 years previous. A small box to be glimpsed within the temple has been interpreted as the Ark of the Covenant.

The defeat of Simon bar-Kosiba in 135 did not mean the end of minting in Judaea. Rome maintained mints throughout the province, with many cities being granted the right to strike autonomous coinage for circulation within its immediate sphere of influence.

However, these issues adhered strictly to the imperial type. With even the humble lepton having been swept out of circulation, within 50 years of bar-Kosiba's death there could have been scarcely a man alive in the province who could even remember a time when Judaea's coinage was its own.

Not until 1948 was the right to strike money returned to the Jewish nation, and the modern-day issues of Israel have, since their inception, drawn heavily on the symbols of the past for their inspiration. The lyre, the palm, the amphora, even the war-galley of Herod Archelaud, all have their place on the coinage, an innovation that in itself is ample testament to the powers of endurance possessed by the Jewish people.

Author's note: For innumerable reasons, the Jewish series is characterized by coins of poor workmanship. One should never pass up the opportunity to purchase even a semiscarce coin in the belief that a better example may one day turn up. Chances are, it won't.

One should also be wary of sellers who demand high prices for the lepton of Herod and the Hasmonaeans on the grounds that they are hard to come by. An old Jewish saying claims the messiah will not come to Earth until the last lepton has disappeared. In those terms he has not even put his shoes on.

Modern coinage of Israel often reflects images from the past as seen through the first series of trade coinage of the new State.

1 Pruta. *The motif of the anchor, symbol of Hebrew maritime rule, was taken from the coins of Alexander Jannaeus at the beginning of the first century B.C.E. Later the same symbol appeared on Herodian coins.*

10 Prutot. *The amphora, as a Temple vessel, was another of the symbols portrayed on the Bar-Kochba coins relating to the desire for restoration of the Temple destroyed in 70 C.E.*

5 Prutot. *The 4-stringed lyre, and the 3-stringed lyre on the 25 agorot coin, were Temple instruments portrayed on Bar-Kochba coins signifying the desire to rebuild the Temple.*

1 Agora. *The motif of the three ears of barley on Israel's lowest-denomination coin derived from this coin issued in 42 C.E. by Agrippa I, grandson of Herod the Great.*

5 Agorot. *The pomegranate, long an ancient symbol of fertility, adorned many ancient Jewish coins and sculptures. The carving here is part of an ancient synagogue at Capernaum.*

10 Agorot. *The palm tree, one of the oldest and best-known symbols of the land of Israel, appeared on many of the coins issued during the Bar-Kochba War of the Jews against the Romans, 132-135 C.E.*

25 Agorot. *The lyre, a Temple instrument, appeared on coins of the Bar-Kochba War period as a symbol of the great desire of the people for restoration of their Temple.*

10 Prutot. *The single-handled jug, one of the series of Temple vessels appearing on coins of the Bar-Kochba revolt as a symbol of the purpose of the war.*

25 Prutot. *The grape cluster appeared on coins of the Bar-Kochba War and earlier on coins of Herod Archelaus, 4 B.C.E. to 6 C.E. Golden vines and grapes adorned the Temple entrance.*

50 Prutot. *The vine-leaf of this Israel coin came from a bronze coin of the War of the Jews against Rome, 66-70 C.E. which ended with the destruction of the Temple.*

250 Prutot. *The 3 ears of corn on this Israel coin derived from a quarter-shekel of the 4th year, 69 C.E., of the War of the Jews against Rome. The ancient coin portrays palm branches, not corn.*

1 Lira. *The famous coin-symbol of the budding pomegranates in transition from flower to fruit, derived from the shekels issued during the War of the Jews against the Romans, 66-70 C.E.*

The Battle for Ammunition Hill

By David Strassler

from the Jerusalem Post

On Independence Day, the air above the hill is thick with the smoke of back-to-back barbecues. The acidic needles shed by the stand of old Jerusalem pine keep the ground beneath them virtually barren, and there is an old Sherman tank, of World War II vintage, which serves as a sort of environmental statue for children to climb over. At the top of the hill are trenches shored up with Jerusalem stone and concrete, signs of a bygone day, but one hardly forgotten.

An old man, who was a farmer in Argentina, commands a dog of nondescript lineage to jump over a 1.5-meter-high wall. "The poor dog spends most of his time indoors. He needs the exercise," the man said.

On a warm Friday morning, a Soviet oleh sits on a bench reading a newspaper, while his two small children, a girl and a boy, play nearby. There are some Arab houses on the hill, a Jewish school at one end and an Arab school at the other.

The hillside is sprinkled with poppies – in some countries the symbol of fallen soldiers. Perhaps later in the season Blood of the Macabbees (*Helichrysuim sanguineum)* flowers, the Israeli symbol, will grow there. Groups of visitors – soldiers, recent Soviet olim, schoolchildren – stand or sit in clusters while guides explain the meaning of the site. It is on this hill that IDF soldiers rest after the long march at the end of their basic training.

AFTER THE British conquered Jerusalem in 1917, they used the hill to store ammunition, so they called it Ammunition Hill. Fifty years later, 36 Israeli paratroopers and several dozen Jordan Legionnaires (the exact figure was never determined) fell there in one of the fiercest battles of the Six Day War.

"It was the most fortified Jordanian post in Jerusalem," says Ammunition Hill State Memorial Site and Museum director Yosef Shani, whose son, Ehud, was killed at nearby Tel el-Ful, now Pisgat Ze'ev. "Ammunition Hill ruled the approaches to North Jerusalem."

The paratroopers fought the Jordanian defenders in the trenches, often in hand-to-hand combat, until they won – at heavy cost. Had the Jerusalem battles taken a day of two longer, there might have been fewer casualties, Shani says. But the soldiers so wished to finish the Battle of Jerusalem that they pushed on.

After the war, the government, as one of the first steps in consolidating its grip on the now undivided city, decided to build a housing development on the hill. When Yitzhak Feniger, whose son, Ofer, died in the Ammunition Hill battle, learned of the plans, he organized parents in an around-the-clock watch to make sure that the bulldozers, already there to prepare the land for building, would not destroy the site.

Then he went to prime minister Levi Eshkol and told him that the bulldozers would have to do their work over the parents' dead bodies. He made his point and the bereaved parents won their fight to have Ammunition Hill preserved as a memorial to the 183 soldiers of the Paratroop, Jerusalem and Harel Brigades, and two Air Force pilots who died in the Battle of Jerusalem.

Feniger was to become the site's first director, a post he held until 1982, when Shani was asked to take over.

In 1972, 183 olive trees, symbolizing the hope for peace, were planted on the hill in memory of the fallen soldiers, and the museum was dedicated and opened to the public in 1975.

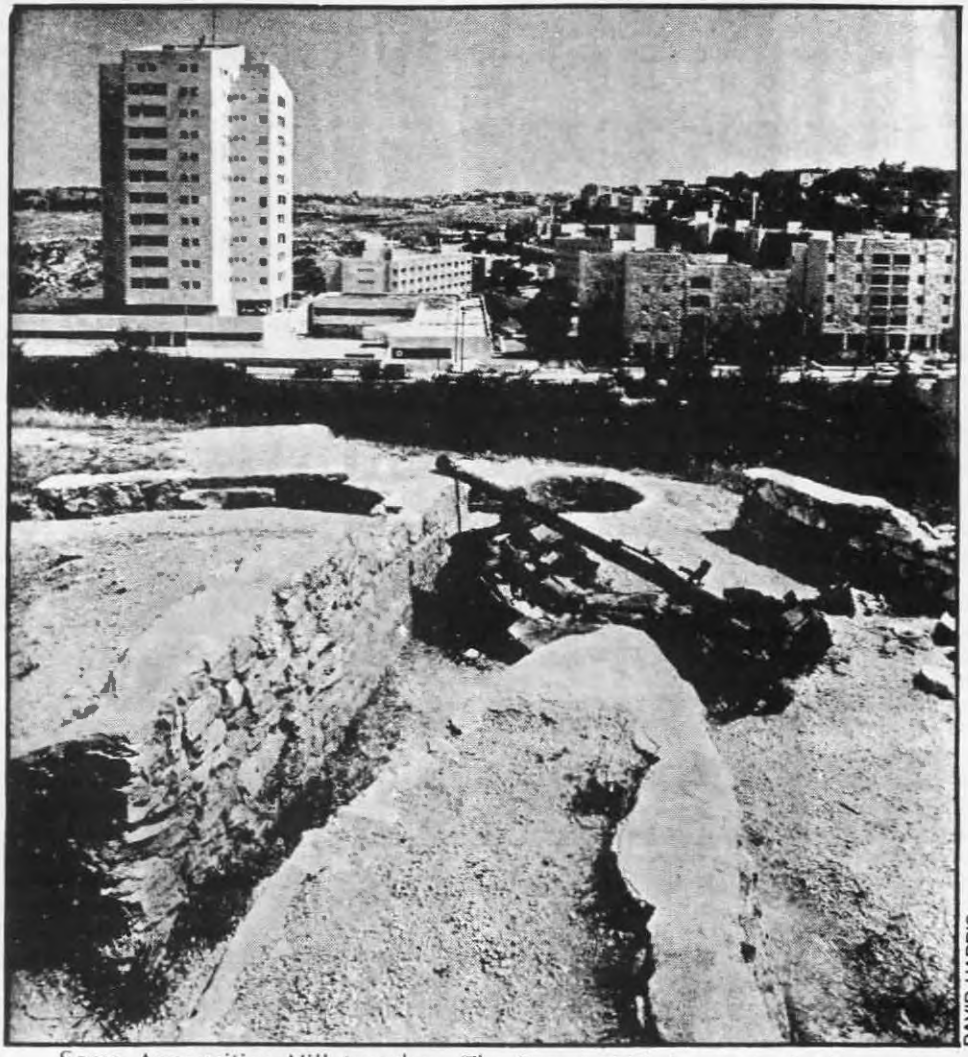
THE MUSEUM, built to give visitors the feeling of being in a bunker, displays capsule biographies and photographs of all the men who died fighting for the city, examples of the artistic and literary work of some of them, and maps and battle plans. A 12-minute video film in Hebrew and other languages, including Russian, displays in a vivid manner the Battle of Jerusalem and Ammunition Hill, and the site's dedication ceremony in 1975. At the end of the museum is the Golden Wall, containing the inscribed names of the men who fell for Jerusalem.

The seed money, and much more than that, was raised among the bereaved parents. Shani said: "We decided not to ask for donations so long as we ourselves did not put in what we could. Afterwards we received money from organizations. That is our plan for the future."

An auditorium to seat 150 persons is being added to the museum for lectures, seminars and audio-visual shows depicting the Battle of Jerusalem. Shani and his colleagues would like to see the site turned into "the Hill of Heroism," where the different pre-state fighting formations would set up museums to tell their story.

Ammunition Hill - State Medal, 5747 - 1987

Obv. Ammunition Hill Memorial Site. The words Ammunition Hill 1967 in Hebrew and English.
Rev. The outline of a united Jerusalem. The words Jerusalem Renuited in Hebrew, the words O Jerusalem..that is united. (Psalms 122;3) the date 5747–1987



DAVID HARRIS

Some Ammunition Hill trenches. The Ramat Eshkol area in background.

They have already begun setting up a library – housed for the time being in the nearby Meyerhoff Municipal Library – on the Battle of Jerusalem. Moreover, they are planning an educational resource center so that pupils may come to learn, not just of the Battle of Jerusalem, but Eretz Yisrael military history since Bible times.

Other plans include an armaments park – they already have that ancient Sherman tank like the one seen in the video film, and strewn about in various places near the trenches are Jordanian guns, as well as weapons from Israel's wars, and a sculpture park.

Not least, and dear to Shani's heart, is a plan for Jewish veterans of the Red Army to plant 200,000 trees on the hill, one for each of their comrades who fell fighting the Germans and their collaborators.

JEWISH AND Gentile groups visit the museum, some of them holding their own ceremonies there, Shani said. The Makuya, Japanese Christians with a special affinity to Israel, hold a service there, prostrating themselves at the Golden Wall and praying for the souls of the fallen soldiers of Jerusalem.

Equally moving is the story Shani tells of a group of World War II veterans of the Danish underground – "and the Danes are not known as people who readily express emotion" – who broke out in song when they stood in front of the Golden Wall, "the songs of their underground when they fought the Nazis."

Some Gentiles who have visited the site, Shani says, suddenly understand why the Jews here fight so tenaciously, and speak of the absolute necessity of having a Jewish state.

Shani was once guiding a group of American Zionists through the museum, when one of them asked him to point in the direction of Yad Vashem. He showed the man the direction, and the latter said: "You know the symbolic connection between Yad Vashem and Ammunition Hill? Over there is the site commemorating the memory of the Six Million who were killed without a chance of defending themselves or raising their voices, except here and there. The boys memorialized here fought as members of a free nation in its land. It shows me that the Zionist idea is right, that the State of Israel must be for the Jewish people."

The lesson of the Holocaust was also in the minds of the soldiers who fought for Jerusalem. Ofer Feniger, in a letter to his girlfriend, "explained that after reading Katzetnik's book about his experiences in the Holocaust he decided to train as hard as he could, determined to be strong so as to help make sure that such a thing never happens again."

Makes you wonder why the government doesn't bring foreign dignitaries here. They bring them to Yad Vashem, the symbol of our destruction. Why don't they bring them to Ammunition Hill, which, you might say, is the symbol of our tenacity in holding on to this land?

Shani and his fellow bereaved parents intend to run the site as long as they can, then they hope it will be run by the Defense Ministry, which recently gave it official recognition. Operational costs are kept down because the site is managed by people who donate their time, such as Shani and his main assistant, Haim Navon, a former World War II comrade-in-arms. Jewish veterans abroad also pitch in.

IN A RADIO interview on the eve of Fallen Soldiers' Remembrance Day, Shani said that he took on the job as director of the Ammunition Hill memorial as a tribute to his son. "But I soon realized that I was also the father of the 183 brave young men who fell in the battles for the reunification of Jerusalem."

Shani came here from Lodz, Poland in 1935. In World War II he fought in the Jewish Brigade of the British Army, then in the Hagana and the IDF. He was commanding the soldiers on Mount Scopus in 1967 when, in a chance encounter with a tank commander, he learned of the death of his son Ehud, who had commanded the Harel Brigade's reconnaissance company.

When Shani asked the tank commander if he happened to know Ehud, the man said: "They fought like lions, and the company commander fell in battle."

On seeing Shani's reaction, the officer stammered somewhat and said that he might be mistaken. Without telling his men why he was leaving the mount, Shani asked a civilian who happened to be there to drive him into town, where the Jerusalem Area commander confirmed the bitter news.

The radio interviewer asked Shani if time had healed the wound of the loss of his son. He replied: "With time, pain increases. We are vulnerable. Anytime we experience loss of life, whether here – or in the Gulf, or the Kurds. The moment there is suffering, we suffer as well."

Shani says he feels no hatred for the Jordanians against whom his son fought. "The first thing we did when the bereaved families gathered on Ammunition Hill was plant an olive tree for each of the soldiers who fell in the Battle of Jerusalem."

Rather than bear hatred, Shani "would stretch out my hand, at least to the bereaved families of the Jordanian soldiers who fell in battle. I would rather stretch out my hand in peace and comfort."

CLUB BULLETIN

Donna J. Sims N.L.G.
Editor
P.O. Box 442
Hermosa Beach, Calif. 90254-0442
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INS OF CLEVELAND: June marked the last meeting of the numismatic year. Elections were to be held: Sam Richman, president; Sanford Brown, vice-president and treasurer; and Dick Wengel, secretary and IGCMC liaison. Program topic was "Numismatic Evidence of Operation Desert Storm." "One of the most interesting items beginning to surface is the 'Safe Conduct Pass' dropped by the Coalition Forces on Iraqi positions to weaken morale and afford instructions on how to surrender without getting hurt or taking too big a risk. At least two kinds have been seen: one depicts cartoon caricatures of Saddam and others bear only simple typeset Arabic instructions. Around the edge of one states - beware of mine fields along the border."

INS OF LONG ISLAND - June was the last club meeting until September. Program agenda was an auction, my other collection and new acquisitions. Last month, the slides on "The Precious Legacy - Judaic Treasures from the Czechoslovak State Collections", was very educational and worthwhile viewing. Exhibitors included: Ruth and Marty Ross, Julie Turoff, JJ Van Grover, Herb Marten and Larry Silbert. A popular program feature has been where members bring items and talk about their other collection."

INS OF LOS ANGELES - Yours truly was installing officer at the June meeting: Mary Yahalom, exec. director; Paul Borack, asst. director; Murray Singer, secretary; Jerry Yahalom, treasurer and board members - Sid Fagott, Dave Gotlieb, Donna Sims, Syd Singer, Hal Stanbridge and Kay Northam. Following special refreshments Jerry Yahalom presented his medals of Jerusalem program featuring slides and narration. Dr. Thomas Fitzgerald will speak on "Roots of Israel Coinage" at the July meeting. This will be the first time he has presented this particular program.

INS OF MASSACHUSETTS: June was the last meeting for the summer. Newly elected/reelected officers are: Steven Morehouse, pres; Herman Balkan, 1st vp; Arthur Cushing, 2nd vp; and Lou Green, treasurer. President Morehouse chaired the program discussion on how to properly protect your collection as recommended by the ANA.

INS OF MICHIGAN: In place of the regular mtg in May the annual dinner was held at Dimitri's Restaurant. Special guest and speaker was Mel Wacks who happened to be in town representing the Magnus Museum at the Hank Greenberg Memorial Golf Tournament. Ben Morris presented his "Winner Takes All" refresher quiz program about the ABC's of Israel numismatics patterned after the ALEPH BETH columns in June.

INS OF NEW YORK: Specimen sets, Bar Kochba ancient coins with Jerusalem, tokens, presentation & state medals were the exhibit topics at the May mtg. For June, the topics were silver coinage of Bar Kochba, paper Kibbutz tokens, half shekels, and any Jerusalem related items.

INS OF SAN GABRIEL VALLEY: Mel Wacks spoke on the Magnus Museum's newest medal at the June mtg. Accompanying his presentation were slides and a variety of baseball cards relating to Hank Greenberg, the newest inductee into the Jewish-American Hall of Fame. A salad bar luncheon was held after his presentation.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY: Coins of the Crusader times and Jewish minters of the Middle Ages were the topics of discussion at the June mtg. For July discussion covered the era from the end of the Renaissance to modern times.

COMMENTS FROM DJS: Hope one and all have enjoyed having the Club Bulletin as a permanent part of the Shekel. It certainly has been a challenge for me to adapt the changes. Have a happy and safe summer. Be well, be happy....

Great News

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